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church. He was moved to take this step by the chilly reception of this idea of a congress by the Roman church, and especially when the American cardinal Gibbons, who is quoted in this book as promising, in a personal conversation with the author, his support to the proposed congress, recently denied having made any such statements. An unprejudiced reader of this book can have only one opinion as to where the truth lies in this question of veracity.—G. S. GOODSPEED.

L'idée spiritualiste. Par Roisel. (Paris: Alcan, 1896; pp. 200.) This book belongs to the series called "Library of Contemporary Philosophy." No doubt it is abreast of the times, since it is a thesis directed against the rationality and ultimate value of the religion of the spirit. The author is an atomist of the order of Lucretius, and to him all ideas of God and a supernatural order are relics of ruined superstitions cherished by our savage ancestors when haunted by the fears of childhood. There is a parade of knowledge in support of these views, but an inability, profound and apparently unsuspected by the author himself, to distinguish between facts and theories and to judge evidence. Open to any page of the book, as, *e. g.*, p. 38—"The offering regarded as most agreeable to Jehovah and consequently the most efficacious was always that of children"—such is the author's fundamental basis of judgment for the religion of Israel. The conclusion is that, while this "idée spiritualiste" will for some time still serve as a refuge for human souls, yet the truth will shine forth ultimately and cause the "worship of nature," toward which we are making our way, to hold sway. This may be so, but its progress in all reasonable minds will be rather hindered than advanced by this feeble bombast masquerading under a deceptive title and dealing fast and loose with the facts. If the new religion, heralded by the author, can do no better than this, the world would do well to abide longer under the reign of the "idée spiritualiste."—G. S. GOODSPEED.

Theodore and Wilfrith. By Rev. G. F. Browne, D.D., Canon of St. Paul's, London. (London: Society for Promoting Christian Knowledge; New York: E. & J. B. Young & Co., 1897; pp. 223; 3s. 6d.) The author aims to show the "sturdy independence" of the English church as against Roman aggression during this early period. The observance of Easter was changed at Whitby by the English "while maintaining their independence of thought and action" (p. 22).

"The most important event in the development of the national church" was Wighard's appointment to the archbishopric, 664, "'by

the election and consent of the holy church of the race of the English.' . . . We chose our own archbishops and bishops quite freely" (pp. 54-7). The first provincial council of the English church met in Hertford, 673, . . . "it is remarkable that throughout the action of this council no reference whatever is made to the opinion of Rome, . . . it was a national, self-governing action" (pp. 119-20). Wilfrith reproached his opponents, in 702, for resisting the papal decrees in his behalf, during twenty-two years. This, together with the fact that, from the moment he invoked papal aid, Wilfrith never recovered his position, shows conclusively the national assertion of independence (pp. 193, 226).

In his partisanship the author proves too much. The truth lies *between* the extreme Romanist and extreme English positions—the historic truth being that, at this time, the Church of England was English in a national, political sense, but was Roman, doctrinally.

The author's declaration of the present attitude of the Church of England is significant in view of recent Romanist utterances: "From a doctrinal point of view our agreement with the Orthodox *Greek* church on a large number of points on which we differ from the modern and mediæval Roman is very striking" (p. 179).—WARREN P. BEHAN.

Histoire de la Première Croisade, tirée de l'Histoire des Croisades. Par Michaud. Edited, with a historical introduction, map, and notes, by A. V. Houghton, B.A., etc. (London: Macmillan & Co., Ltd.; New York: The Macmillan Co., 1897; \$0.60.) As a specimen of fluent French this selection from Michaud's *History of the Crusades* is excellent, and, from the linguistic point of view, the editor has done his work well. But as a work on history no worse selection could have been made. Michaud's history is notoriously inexact and uncritical. The editor, however, has done nothing to separate between the true and the false in the narrative. This selection, if read in the schools, will only prolong the life of that legendary account of the first crusade which, for the last fifty years, scholars have been laboring to destroy.—OLIVER J. THATCHER.

Philip Melancthon, the Wittenberg Professor and Theologian of the Reformation. By David J. Deane. (New York, Chicago, Toronto: Fleming H. Revell Co.; pp. 160, illustrated; \$0.75.) The work is a compilation from fuller works. No attempt is made at original treatment. The book was intended to supply the need for a popular biog-